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PART I.

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OR

MEMORABLE RELATIONS

OF

THINGS SEEN AND HEARD

IN

HEAVEN AND HELL.

WITH AN INTRODUCTION

BY GEORGE BUSH.

NEW YORK:

JOHN ALLEN, 139 NASSAU STREET.

BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

1846.

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PREFATORY REMARKS.

There is perhaps nothing in the developments given to the world by Swedenborg more calculated to tax the credence of ordinary readers than such passages as the following :— “ It is to be known, that the spiritual world in external appearance is altogether similar to the natural world ; there appear there lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, as in the natural world ; thus all things which are of the mineral kingdom. There appear also parades, gardens, groves, woods, in which there are trees and shrubs of every kind, with fruits and seeds : also plants, flowers, herbs and grasses ; thus all things which are of the vegetable kingdom. There appear animals, birds and fishes of every kind ; thus all things which are of the animal kingdom. Man there is an angel and a spirit. This is premised that it may be known, that the universe of the spiritual world is altogether similar to the universe of the natural world, with the difference only, that the things which are there are not fixed and stationary as the things which are in the natural world, because there not ~~any~~ thing is natural, but every thing spiritual.

“ That the universe of that world presents in image a man, may be manifestly evident from this, that all the things which were just mentioned appear to the life, and exist around an angel, and around angelic societies, as produced or created from them ; they remain around them, and do not recede : that they are as if produced or created from them, is evident from this, that when an angel goes away, or when a society departs elsewhere, they no longer appear ; also when other angels come in their place, that the face of all things around them is changed ; the parades are changed as to trees and fruits, the gardens are changed as to roses and seeds, the fields also are changed as to herbs and grasses, and the species of animals and birds are also changed. That such things exist, and that they are so changed, is because they all exist according to the affections, and thence the thoughts of the angels ; for they are correspondences ; and because the things which correspond, make one with him to whom they correspond, therefore they are an image representative of him. Now because the things which exist around the angels according to their affections and thoughts, present a kind of universe in this, that there are earths, vegetables and animals, and these make an image representative of the angel, it is manifest whence it is, that the ancients called a man a microcosm.”—*D. L. & W.*, 321–3.

In view of a statement like this, the inquiry at once arises, How is it possible ? How can we conceive of a *spiritual* mountain, garden, grove, or river ? What kind of an entity is a *spiritual* bird, beast, or fish ? The prevalent ideas of men in regard to the realities of the other life are so exceedingly vague and indeterminate, and receive so much of their form

and coloring from the objects of Time and Space, that they find it difficult to grasp the conception of celestial scenery, except under the character of material embodiments. But in emerging from the body we necessarily leave the material behind, and the objects that then meet the view must be of course spiritual in their nature; and it becomes a question whether we can rationally even conceive the possibility of their being otherwise than as Swedenborg has represented them. It is indeed palpable that the prophets, in the state of supernatural *extase*, beheld similar objects with the eyes of their spirits, the description of which forms the subject matter of their visions; but the force of the argument from this source is often attempted to be rebutted by the theory which makes them mere pictorial emblems, vividly presented, by divine power, to the imagination of the spectator. A raging, rampant, wild beast, for instance, appears to the entranced vision of the seer as a symbolic phantasm, couching under it the import of a fierce, cruel, and despotic kingdom; but no evidence, it is said, is afforded by this of the actual existence of such phenomena in the other world. On this principle, the entire system of visionary scenery displayed in the Apocalypse is regarded simply as a splendid mental creation—an array of symbolical shadows—a panorama of illusions—designed to set forth representatively a series of historical events which they are well calculated, by the laws of symbolic exhibition, to adumbrate. This purpose, it is held, they can answer without at all necessitating the belief that the same or similar objects are any where to be found but in the imagination of those who behold them.

But the assertion of the prophets themselves is positive, that they saw and described the things that are to be seen in heaven, and the mental state into which they were brought was a virtual translation from the terrestrial to the celestial sphere. That is to say, they were, as to their spirits, brought into the condition of spiritual beings released from the flesh, and were made to perceive the same kind of objects, and under the same intellectual laws, with the angels themselves.* Whether, however, precisely the same objects as those described in their visions are permanently and universally visible in the heavens, it is not material to determine, as the main point is to ascertain the law by which the spirit, whether in the body or out of the body, sees at all without the aid of the outward senses, and if it sees, what is the nature of the objective realities presented to it.

In one or two of our previous numbers we have adverted to the fact, that according to Swedenborg's revelations, whatever is objective in the spiritual world is an emanation or projection from the interior states, as to affection and thought, of its inhabitants. Every spirit and angel there beholds himself reflected, as in a mirror, in the scenery by which he is surrounded. His most internal qualities are vividly effigied in the forms which continually stand forth to his view, as they are invariably of such a nature as to *correspond*, according to fixed laws, with the dominant internal state of his affections and consequent thoughts. These forms are composed of elements derived from the world of Time and Space, in which he had previously lived, though often wrought into combinations of beauty, splendor, and magnificence of which he had before scarcely the faintest conception.

But there is still an immense difference between the visible things of the two worlds. The *substances* in the spiritual world are spiritual, while those in the natural world are material.† The former, as we have before remarked, are analogous to "the stuff that

* "By genuine visions are meant visions, or sights, of those things which exist in another life, and which are nothing else but real things, which may be seen by the eyes of the spirit, not by the eyes of the body, and which appear to man when his interior sight is opened by the Lord, that is, the sight of his spirit, into which also he comes, when being separated from the body he passes into another life; for man is a spirit clothed with body. Such were the visions of the prophets. When this sight is opened, then the things which exist amongst spirits are seen in a clearer light than the mid-day sun of this world."—A. C. 1970.

† "Whereas it is unknown what the quality of substances is in the spiritual world, as compared to matters in the natural world, it shall now be declared: Substances in the spiritual world appear as if they were material, but still they are not so; and inasmuch as

dreams are made of," that is, they are of similar essence with the phantasmal objects which appear to the mind's eye in the state of sleep, although nothing could be further from the truth than to suppose that on this account they are not *real*. They are, in fact, more real than the corresponding material objects, inasmuch as they constitute the archetypal and essential forms from which the material counterparts exist. "The representatives which exist in another life are appearances, but living ones, because they are from the light of life; the light of life is the divine wisdom, which is from the Lord alone; hence all things that exist from that light are real, not like those things which exist from the light of the world; wherefore they who are in another life have occasionally said, that the things which they see there are real things, and the things which man sees are comparatively not real, because the former things live, and thus immediately affect their life, whereas the latter things do not live, thus neither do they affect the life, unless so far, and in such a manner, as the things which are of this world's light with them conjoin themselves adequately and correspondently with the things which are of the light of heaven;" that is, without being perverted from its true end.—*A. C.*, 3485. I am conscious of presenting this point under the disadvantage of its being viewed apart from a variety of fundamental principles with which it is intimately connected, but the deficiency will be in a great measure supplied from the extracts that follow.

Another important feature of distinction is found in the fact, that while the material objects in the natural world are fixed and stable, the spiritual objects in the spiritual world are varying and transitory. The external changes with the changing state of the internal. Every variety of affection pictures itself in a corresponding variety of sensible imagery, and thus becomes objective, not only to the spirit itself, from whence it emanates, but to other associated spirits. It is not, indeed, to be supposed that any inward change in a good spirit will ever be so great as to surround him with the scenery appropriate to an evil spirit, but the varieties of thought and emotion pertaining to a state dominantly good, and to a character confirmed in a heavenward direction, may still be innumerable, and thus the basis of an endless series of mutations in fitting representative forms. Thus in speaking of the architectural forms of beauty and magnificence in the other world, Swedenborg says, "It has at times been given me to see the decorations of particular parts, as those of the steps and gates; and they seemed to move as if they were alive, and to vary themselves with new beauty and symmetry. I was also informed that the variations may thus succeed perpetually, yea, even to eternity, with continually new harmony, the succession itself forming the harmony; and it was said that these are among the least astonishing things."—*A. C.* 1627. Again, to a similar purport; "The habitations of good spirits and angelic spirits have generally porticos, or long arched courts, sometimes double, to walk in; the walls of which are constructed with much variety, and are adorned also with flowers and wreaths of flowers, wonderfully composed, besides many other ornaments, which, as was said, are varied in succession. At one time they are seen by them in a clearer light, at another with a light less clear, but always with interior delight. *Their dwellings also are changed into more beautiful ones, in proportion as the spirits are perfected.* At the time of the change there appears somewhat representing a window on the side, which is dilated, and it becomes somewhat obscure within, and then is opened something as of heaven, with stars, and a kind of cloud; which is a mark that their habitations are changing into such as are more pleasant."—*A. C.* 1029.

Whatever may be thought of the intrinsic truth of this, it is certainly a grand conception, and one that would be little apt to be formed by a mind under the controlling influence of mere hallucination, and still less by one that was concocting a scheme of conscious imposture. Such a person, aided by a powerful imagination, might undoubtedly frame a

they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them."—*L. & W.*, § viii.

MEMORABILIA OF SWEDENBORG.

picture of the scenery of heaven, but what should lead him to ascribe to it this
or change, founded upon the internal subjective changes of the percipient? His
s would be far more likely to be permanent, like those of Mohammed. But as all
borg's disclosures on this head refer themselves to *principles* which are operative
esent life, we have only to appeal to the inner actings of our own nature in this
to test the truth of his averments respecting them in the next. Is it not, then,
ith which all are familiar, that the internal state of the feelings will often impart
d *expression* to the visible objects around us, so that the face of nature will assume
t hue, according to the mood of mind in which it is contemplated? Who has
he influence of a joyous or sombre frame of soul, in clothing creation with the
s of gladness, or with a funeral pall? A man may walk through his own garden,
rding to the tone of his feelings, will find it a miniature Eden or a patch of

All poetry—and Wordsworth's *par eminence*—is filled with the recognition of; and Swedenborg, in descanting upon the Lord's command to Abraham to go and survey the heavens (Gen. xv. 5), has portrayed the operation of the principle with in the poet's intuition. "Things internal are brought forth with any one, when with his bodily eyes contemplates the starry heaven, and thence thinks of the kingdom. Whenever man beholds any objects with his eyes, and, while he sees a manner does not see them, but from them sees or thinks of things appertaining urch or to heaven, then the interior sight, or sight of his spirit, or soul, is brought oad. The eye itself properly is nothing else but the sight of man's spirit brought oad; and this principally with a view, that from things external he may see ternal: that is, that from objects in the world he may continually reflect on the at are in the other life. * * * He who looks at things internal from things when he views the heaven or sky, does not think at all of the starry heaven, but gelic heaven: when he beholds the sun, he does not think of the sun, but of the being the sun of heaven; and so when he sees the moon and the stars also; yea, beholds the immensity of the heaven, he does not think of its immensity, but of ense and infinite power of the Lord. So also in other instances, for there is but what is representative. In like manner he regards earthly objects: thus beholds the first dawn of day, he does not think of the dawning, but of the rise ngs from the Lord, and their progression to the full day of wisdom. In like man- he looks on gardens, shrubberies, and beds of flowers, his eye does not abide y tree, its blossom, leaf, or fruit, but upon the celestial things represented by t upon the flowers, their beauty and elegance, but upon the things they represent her life; for there is not a single thing existing in the sky, or upon the earth, beautiful and agreeable, which is not in some way representative of the Lord's . This is looking towards heaven; by which is signified a representative of the ingdom in a view of the universe. The reason why all and single things in the or sky, and 'on the earth, are representative is, because they existed, and do co- exist, that is, subsist, from an influx of the Lord through heaven. The case in ect is like that of the human body, which exists and subsists by its soul; where- and single things in the body are representative of its soul. They who are in eas, never subsist in the objects of external sight, but continually, from them em, behold things internal"—A. C. 1807-8

idea, that all external nature, from its representative character, is merely a kind which becomes transparent to a highly sublimated state of the moral man, is very set forth in what Swedenborg elsewhere says of the men of the Most Ancient

There was to the man of the Most Ancient Church no other worship than internal, there is in heaven, for with them heaven communicated with man, so that they thus ; that communication was perception, concerning which much has been said ; thus being angelic men, they were also internal men ; they perceived indeed, by

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The principle thus far developed in respect to representatives in the other life, has been viewed solely in its reference to the spirits of the blessed. It holds equally, however, in regard to the opposite class, of the miserable in hell. The internal evils of their nature, procured by the character they have formed to themselves in the world, are fearfully imaged forth by corresponding forms of hideousness and horror. Serpents, dragons, ferocious beasts, "chimeras dire," continually surround them as the fixed and fitting emblems of the infernal dispositions which rule within. A striking illustration of this is seen, even in the present life, in the effects produced upon inebriates by the Delirium Tremens. The horrid phantasms which torture the victim of strong drink are undoubtedly owing to a deep-seated psychological law, which comes into full operation in the future life, and from which there is no respite nor release. And how impressive the thought, that in that world everything pertaining to the present state of the soul is made to stand out in perpetual revelation to itself and others! As the thought is always governed by the affection, so whatever is passing in the mind immediately assumes a corresponding objective form; and as spirits know intuitively the meaning of the correspondence, they refer it at once to the thought and the affection in which it originates. If a serpent appears in connection with a bad spirit, it is known in an instant that his thought is of something sensual, to which a serpent corresponds; just as it is known, on the other hand, by the appearance of a lamb, or a dove, in the vicinity of a good spirit, that his thought is of innocence or meekness. What then must be the aspect of hell, as beheld in the light of heaven!—A visible aggregation of everything that is hideous, hateful, and terrific, yet all receiving their direfulness from the hidden ground of the evil nature which gives them birth! As the beings that compose the infernal state—for it is not a place, but a mass of wretched existence—are themselves composed of evil principles and passions, so whatever representative forms are adapted to body forth these elements are there in fearful vividness, yet subject to perpetual change, as the specific thought and affection may change; for no sooner does a change in the mind occur, than instantly the external scenery changes in

sensation, the external things relating to the body and the world, but they cared not for them: in every object of sense they perceived somewhat divine and celestial; as for example, when they saw any high mountain, they did not perceive the idea of a mountain, but of height, and from height they had a perception of heaven and the Lord; hence it came to pass that the Lord was said to dwell on high, and He himself was called the Highest and Most exalted, and afterwards the worship of the Lord was solemnized on mountains: the case was similar in other instances; as when they perceived the morning, they did not perceive the morning itself of the day, but the celestial, which is like the morning and day-dawn in the mind; hence the Lord was called the Morning, the East, and the Dawn: in like manner when they saw a tree, with its fruit and leaves, they did not attend to them, but saw as it were man represented therein, in the fruit love and charity, in the leaves faith: hence also the man of the church was not only compared to a tree, and likewise to a paradise, and the things in man to fruit and leaves, but they were also so called. Such are they who are in a celestial and angelic idea. Every one may apprehend that the general idea rules all the particulars, thus all the objects of the senses, as well what is seen as what is heard, and indeed in such a manner, that the objects are not at all cared for, but so far as they flow into the general idea; thus to him who is joyful in mind, whatever is heard or seen appears joyful and smiling; but if the mind be affected with sorrow, whatever is heard or seen appears sad and sorrowful; so in all other cases; for the general affection is in particulars, and causes them to be seen and heard in the general affection; other things do not even appear, but are as if they were absent, or as nothing. This was the case with the man of the Most Ancient Church; whatever he saw with his eyes was to him celestial; and thus with him all things and each, were as if they were alive. Hence may appear what was the nature and quality of his divine worship, that it was internal, and in no respect external. But when the Church declined, as it did with the posterity, and when that perception or communication with heaven began to perish, then the case began to be otherwise: in sensible objects men no longer perceived what was celestial, as before, but what was worldly, and this in a greater degree, as they had less of perception remaining; till at length, in the last posterity, which was next before the flood, they apprehended nothing in sensible objects but what was worldly, corporeal, and terrestrial;—thus heaven was separated from man, and he had none but very remote connection therewith.”—A. C., 920.

accordance with it. This is the law of the spiritual world, growing out of the very constitution of man's nature; and the tremendous experience above alluded to, of inebriates tormented by the representative visions of their own diseased phantasy, is but an anticipation of this inevitable doom of another life.

We can only find relief from this sad augury, by turning to the contemplation of the contrasted lot of the good; towards whom the operation of the same law works out the benignest and most beatifying results. With them a ruling holy love is the parent of their ineffable joys, and the prompter of their various thoughts, and these find expression in adapted symbolic scenery. The nature of this may be dimly inferred, but not adequately conceived. As everything which is fair, and beautiful, and splendid in the creation, whether in its animal, vegetable, or mineral domain, is correspondent to whatever in the soul is pure, benevolent, meek, merciful, and bland, so the angelic heaven is replete with every conceivable and inconceivable form of grace, beauty, and glory, and yet all varying, in never-ending vicissitude, with the shifting phases of interior affection and thought.

Such is the view of the representative scenery of the spiritual world, presented in this remarkable system of disclosures; and yet there is probably scarcely any graver matter of offence to multitudes of minds in anything which Swedenborg has affirmed, than these bodyings forth of the visible things in heaven and hell. But we are still compelled to urge the question, Must not the fact necessarily be so? Is it conceivable that it should be otherwise? The development, it will be seen, builds itself upon psychological principles which cannot be denied. What farther demand can the reason make for proof of the truth of these statements? Are there objects of *any kind* to be seen in heaven? Are there eyes of *any kind* with which to see them? If so, must they not be adapted to each other? Can a spiritual vision discern any but spiritual objects? Were the fiery chariots and horses seen by Elisha's servant material? Yet they doubtless had the *forms* of material objects, and those particular *forms* appeared on this occasion, because they *corresponded* to certain ideas and impressions which they were designed to represent. Here, then, is a striking exemplification of the general law of representative appearances; and it is obviously in perfect accordance with all that Swedenborg teaches on the subject. Again, then, we ask, what valid objection is urged against the admission of the truth of his relations? Do they not rest upon an adequate basis? Are they not commended to our belief by the right kind of evidence? Do we need the testimony of miracles to establish a plain induction of the reason?

The doctrine of Correspondence, as developed by Swedenborg, is nothing else in fact than the relation of cause and effect. A smile on the countenance *corresponds* with a particular state or affection of the spirit, simply for the reason, that the interior pleasurable affection is the *cause* of the peculiar conformation of the muscles of the face, which we call a smile. So of the outward expression of grief, anger, pity, &c. But if this holds in regard to *extraordinary* tokens of emotion, it is equally to be recognized in regard to the *ordinary* and *settled* expression of the features; or in other words, the dominant aspect of the features *corresponds* with the dominant state of the soul; and how does this differ from saying that the one is the legitimate *cause* of the other? But if this holds in regard to the countenance, why not in regard to the whole body? How can we resist the impression, that the body is elaborated by the soul, and wrought into a universal conformity or *correspondence* with its distinguishing powers and attributes? If so, it is easy to perceive, that the *hand* is not merely a fitting metaphorical emblem of the *power* of the soul, of which it is the executor, but that it is the true *correspondent* of this principle; inasmuch as it is the *power* of the soul which *causes the hand to exist*. But why shall the principle be admitted as "having this extent, no more?" Why should it not be conceded as obtaining throughout the whole range of created things? Why not regard it as the all-pervading law of the universe, that *form corresponds with essence*, and as all essence is spirit, that every material object is the *correspondent* to some spiritual principle of affection or thought?

Why is a lamb a symbol of innocence, but because it is a living form of the affection so denominated? Is not the form and organism a reflection of the interior quality? Can we conceive that the quality of the lamb should exist in connection with the form of the wolf; or that of the dove under the form of the vulture? Will not the ruling affection of every creature mould the organic structure by which it manifests itself? But we stop not here. We hesitate not to subscribe to Swedenborg's doctrine, that the whole universe is an outbirth from the Deity, every part and portion of which *corresponds* to some one of the infinite divine perfections and attributes; just as the human body, in whole and in particular, *corresponds* to the faculties and properties of the human soul. The relation in both cases is that of *cause* and *effect*, and as the body is the mirror of the soul, so the universe is a mirror of its Author. If this position be admitted, the principle of Correspondence, as maintained in Swedenborg's system, rises at once to the dignity of the highest laws that are to be recognized in the whole circle of being. Still further evidence of this will be afforded in the extracts, to which our own remarks shall give place, after transcribing part of a Memorable Relation, in which an angel comes to Swedenborg and addresses him as follows:—

“We have heard that, in consequence of meditating on the creation of the universe, you were invited into a society near ours, and that there you said such things about the creation as they favored then, and have since recollectcd with pleasure. I will now show you how animals and vegetables of every kind were produced by God. And he led me along into a large green field, and said, ‘Look around.’ And I looked around, and saw birds of the most beautiful colors, some flying, some perching upon the trees, and some upon the ground, plucking little leaves from the roses; amongst the birds were also doves and swans. After these things vanished from my sight, I saw, not far from me, flocks of sheep with lambs, and of goats and kids; and round about those flocks, I saw herds of cows and calves, and also of camels and mules; and in a certain grove, stags with high horns; and also unicorns. After these things were seen, he said, ‘Turn your face towards the east.’ And I saw a garden, in which were fruit-trees, as orange-trees, citrons, olives, vines, fig-trees, pomegranates, and also shrubs, which bore berries. Afterwards he said, ‘Look now towards the south.’ And I saw fields of grain of various kinds—wheat, oats, barley and beans; and round about them, beds of roses, exhibiting colors beautifully variegated; but, towards the north, groves full of chestnut-trees, palm-trees, linden-trees, plane-trees, and other trees, all in the richest foliage. When I had seen these, he said, ‘All those things which you have seen are correspondences of the affections of the love of the angels, who are in the vicinity.’ And they told me to what affections everything corresponded; and, moreover, that not only those things, but also all the other things which are presented to our eyes as objects of sight, are correspondences; such as houses and the furniture in them, tables and meats, and cloths, and also coins of gold and silver, as also diamonds and other precious stones, with which wives and virgins in heaven are adorned. ‘From all these things, we perceive what each one is as to love and wisdom. Those things which are in our houses, and serve for uses, constantly remain there; but to the eyes of those who wander from one society to another, such things are changed according to consociation. These things have been shown to you, in order that you might see the whole creation in a particular type; for God is Love itself and Wisdom itself; and the affections of his love are infinite, and the perceptions of his wisdom are infinite; and of these, all and everything that appears upon the earth are correspondences; thence are birds and beasts, thence trees and shrubs, thence corn and other grain, thence herbs and grass of every kind; for God is not extended, but still He is in the extense everywhere; thus in the universe from its firsts to its lasts; and because He is omnipresent, such correspondences of the affections of his love and wisdom are in the whole natural world; but in our world, which is called the spiritual world, there are similar correspondences with those who receive affections and perceptions from God; the difference is,

that such things, in our world, are created by God instantaneously, according to the affections of the angels; but in your world, they were created in like manner at the beginning; but it was provided, that, by generations of one from another, they should be perpetually renewed, and thus that creation should be continued. The reason why creation, in our world, is instantaneous, and in yours continued by generations, is because the atmospheres and earths of our world are spiritual, and the atmospheres and earths of your world are natural; and natural things were created that they might clothe spiritual things, as the skin clothes the bodies of men and animals, and the rind and bark clothe the trunks and branches of trees, the *maters* and *meninges* the brain, the coats the nerves, and the delicate membranes, the nervous fibres, &c. Thence it is, that all those things which are in your world are constant, and constantly return every year.' To this the angel added, 'Relate these things, which you have seen and heard, to the inhabitants of your world, because hitherto they have been in entire ignorance concerning the spiritual world; and without some knowledge of it, no one can know, nor even guess, that creation is continual in our world, and that it was similar to this in yours, while the universe was (being) created by God.'

"After this, we talked upon various subjects, and at last concerning hell; as, that no such things as are in heaven appear there, but only the opposites; since the affections of their love, which are the lusts of evil, are opposite to the affections of the love in which the angels of heaven are. Wherefore, with those in hell, and generally in their deserts, there appear birds of night, as bats, and various kinds of owls, and also wolves, leopards, tigers, rats and mice; moreover, venomous serpents of every kind, such as dragons and crocodiles; and where there is any spot of grass, there grow briers, nettles, thorns and thistles, and some poisonous plants, which at times vanish, and then appear only heaps of stones, and bogs in which frogs croak. All these things are also correspondences; but, as was said, correspondences of the affections of their love, which are the lusts of evil."—*T. C. R.*, 78.

1. Few know what representations are, and what are correspondences, nor can any one know what they are, unless he knows that there is a spiritual world, and this distinct from the natural world, for between things spiritual and things natural are given correspondences, and the things which exist from things spiritual in things natural, are representations; they are called correspondences because they correspond, and representations because they represent.

2. That some idea may be had of representations and correspondences, let one reflect only on those things which are of the mind, viz. of the thought and will; these things usually so beam forth from the face that they manifest themselves in the countenance thereof, especially the affections, and the interior affections from and in the eyes; when those things which are of the face act in unity with those which are of the mind, they are said to correspond, and are correspondences; and the looks [*vultus*] of the face represent, and are representations. The case is similar with those things which are effected by gestures in the body, as also with all the actions which are produced by the muscles; that these things are effected according to those things which a man thinks and wills, is well known; the gestures and actions themselves, which are of the body, represent those things which are of the mind, and are representations; and when they agree together, they are correspondences.

3. It may also be known, that such effigies do not exist in the mind, as are exhibited in the countenance, but that they are merely affections, which are thus effigied; also that such acts do not exist in the mind, as are exhibited by

actions in the body, but that they are thoughts which are thus figured : the things which are of the mind are spiritual, but those which are of the body are natural : thence it is evident, that there exists a correspondence between things spiritual and things natural; and that there is a representation of things spiritual in things natural; or what is the same, when the things which are of the internal man are effigied in the external, then the things which appear in the external man are representative of the internal, and the things which agree together are correspondences.

4. It is also known, or may be known, that there is a spiritual world, and that there is a natural world ; the spiritual world in the universal is, where spirits and angels dwell, and the natural world where men dwell : in particular, there is a spiritual world and a natural world with every individual man, his internal man being to him a spiritual world, and his external being to him a natural world : the things which flow in from the spiritual world, and are presented in the natural, are in general representations ; and so far as they agree together they are correspondences.

5. That natural things represent spiritual, and that they correspond, may also be known from this, that what is natural cannot at all exist, except from a cause prior to itself ; its cause is from the spiritual, and there is nothing natural which does not thence derive its cause ; natural forms are effects, nor can they appear as causes, still less as causes of causes, or principles, but they receive their forms according to use in the place where they are ; still, however, the forms of effects represent the things which are of causes ; yea, these latter things represent those which are of principles ; thus all natural things represent the things pertaining to the spiritual, to which they correspond ; yea, spiritual things also represent the things pertaining to the celestial, from which they are.

6. It has been given me to know from much experience, that in the natural world, and in its three kingdoms, there is not the smallest thing which does not represent something in the spiritual world, or which has not something there to which it corresponds. Besides many experiences, it was also made evident from this : on a certain occasion, when I was discoursing concerning the viscera of the body, and was pursuing their connection from those which are of the head, to those which are of the thorax, and so on to those which are of the abdomen, then the angels who were above me led my thoughts through the spiritual things to which those viscera corresponded, and this so that there was not the least error ; they did not think at all concerning the viscera of the body, concerning which I was thinking, but only concerning the spiritual things to which they corresponded. Such is the intelligence of the angels, that from spiritual things they know all and single things which are in the body, even the most secret, which can never come to man's knowledge ; yea, all and single things which are in the universal world, without fallacy, and this because from thence are causes, and the principles of causes.

7. The case is similar with the things which are in the vegetable kingdom, for there not the smallest thing exists which does not represent something in the spiritual world, and correspond thereto, as has been frequently given me to know by like commerce with the angels : the causes also were told to me, viz., that the causes of all things natural are from things spiritual, and the

principles of those causes from things celestial ; or, what is the same, that all things which are in the natural world, derive their cause from truth which is spiritual, and their principle from good which is celestial, and that natural things proceed thence according to all the differences of truth and of good which are in the Lord's kingdom, thus from the Lord himself, from whom is all good and truth : these things must needs appear strange, especially to those who cannot or will not ascend in thought beyond nature, and who do not know what spiritual is, and therefore do not acknowledge it.

8. Man also during his life in the body, can feel and perceive little of all this, for the celestial and spiritual things with him fall into the natural things which are in his external man, and there he loses the sensation and perception of them. The representatives and correspondences, which are in his external man, also are such, that they do not appear like the things in the internal man to which they correspond, and which they represent ; therefore neither can they come to his knowledge, before he puts off those external things : blessed then is he who is in correspondence, that is, whose external man corresponds to the internal.

9. The men of the most ancient church, inasmuch as in everything of nature they saw something spiritual and celestial, so that natural things served them only as objects of thinking concerning things spiritual and celestial, were for that reason able to discourse with angels, and to be with them in the kingdom of the Lord, which is in the heavens, at the same time that they were in his kingdom on earth or in the church ; thus natural things with them were conjoined with spiritual things, and wholly corresponded. But it was otherwise after those times, when the evil and false began to rule, or when after the golden age the iron age began ; then, because there was no longer correspondence, heaven was closed, insomuch that men scarce desired to know that there was a spiritual, yea, at length neither that there is a heaven and a hell, and a life after death.

10. It is most hidden in the world, yet nothing is more manifest in another life, even to every spirit, that all things which are in the human body have correspondence with those things which are in heaven, insomuch that there is not the smallest particle in the body to which something spiritual and celestial does not correspond, or what is the same, to which heavenly societies do not correspond, for these exist according to all the genera and species of things spiritual and celestial, and this in such an order, that they represent together one man, as to all and single things thereof, both interior and exterior ; hence it is, that the universal heaven is called also the greatest man ; and hence it is, that it has been so often said that one society belongs to one province of the body, another to another, and so forth : the reason is, because the Lord is the only Man, and heaven represents him ; and the divine good and truth which is from him, is what makes heaven ; and because the angels are therein, they are said to be in the Lord. But they who are in hell, are out of this greatest man, and correspond to what is filthy, and also to what is corrupt and distempered.

11. This may also in some degree be known from this, that the spiritual or internal man, which is man's spirit, and is called his soul, in like manner has correspondence with his natural or external man, and that the correspondence

is such, that the things which are of the internal man are spiritual and celestial, whereas the things which are of the external man are natural and corporeal, as may appear from what was said above, concerning the features of the face, and concerning the acts of the body ; man also as to the internal man, is a little heaven, because created to the image of the Lord.

12. That such correspondences exist, has during several years become so familiar to me, that hardly anything can be more so, notwithstanding the fact itself is such, that man does not know of its existence, nor believe that he has any connection with the spiritual world, when yet all his connection is thence, and without this connection neither himself, nor any part of him, could subsist a moment; for thence is all his subsistence. It has also been given me to know what angelic societies pertain to each particular province of the body, also what are their qualities ; as what and of what quality pertain to the province of the heart; what and of what quality to the province of the lungs; and what and of what quality to the province of the liver; also what and of what quality to the different sensories, as to the eye, to the ears, to the tongue, and the rest ; concerning which, by the divine mercy of the Lord, we shall speak singly.

13. Moreover, nothing is ever given in the created world, which has not correspondence with the things existing in the spiritual world, and which does not thus in its own manner, represent something in the Lord's kingdom ; thence is the existence and subsistence of all things. If man knew how these things are, he would never attribute all things to nature, as is usually done.

14. Hence it is, that all and single things which are in the universe represent the Lord's kingdom, insomuch that the universe with its heavenly constellations, its atmospheres, and its three kingdoms, is nothing else than a kind of theatre representative of the Lord's glory which is in the heavens. In the animal kingdom not only man, but also each particular animal, even the least and vilest, are representative ; to instance worms, which creep on the ground, and feed on plants ; these, when the time of their nuptials approaches, then become chrysalids, and presently are furnished with wings, and thus are elevated from the ground into the atmosphere, which is their heaven, where they enjoy their delight and their freedom, sporting one with another, and feeding on the choicest parts of flowers, laying their eggs and thus providing for posterity ; and being then in the state of their heaven, they are also in their beauty ; that these things are representative of the Lord's kingdom, may be obvious to every one.

15. That there is only one single life, which is that of the Lord, which flows in and causes man to live, whether he be good or evil, may appear from what was said and shown in the explication of the Word, n. 1954, 2021, 2536, 2658, 2706, 2886 to 2889 ; to that life the recipients correspond, which are vivified by that divine influx, and this so that they appear to themselves to live from themselves ; this correspondence is that of the life with the recipients of life : the recipients, according as they are, so they live ; those men who are in love and charity, are in correspondence, for they are in agreement and the life is received by them adequately ; but they who are in principles contrary to love and charity, are not in correspondence, because the life itself is not received adequately ; hence they have an appearance of life according to their quality.

This may be illustrated by many things, as by the organs of motion and sensories of the body, into which life flows through the soul; according to their qualities, such are their actions and sensations; it may be illustrated also by the objects into which light flows from the sun, which light produces colorings according to the quality of the recipient forms: but in the spiritual world, all modifications existing from the influx of life are spiritual, and hence are such differences of intelligence and wisdom.

16. From thence it may further appear, how all natural forms, both animate and inanimate, are representative of spiritual and celestial things which are in the Lord's kingdom, that is, that all and single things in nature are representative, according to the measure and quality of their correspondence.—*A. C.*, 2987-3002.

17. In the world of spirits there exist innumerable and almost continual representatives, which are forms of things spiritual and celestial, not unlike those which are in the world: whence they are, it has by daily commerce with spirits and angels been given to know; they flow from heaven, and from the idea and discourses of the angels there; for the ideas of the angels and their discourses thence, when they are conveyed down to spirits, are exhibited representatively in divers manners; from these upright and well disposed spirits are enabled to know what the angels are saying among themselves, for inwardly in the representatives there is an angelic principle, which, in consequence of the affection that it excites, is perceived even to its quality. Angelic ideas and discourses cannot otherwise be exhibited before spirits, for an angelic idea contains things indefinite compared with the idea of a spirit, and unless it were formed and exhibited representatively, and thus visibly by images, a spirit would scarce understand anything of its contents, they being for the most part ineffable; but when they are represented by forms, they then become comprehensible to spirits as to things more common or general; and what is wonderful, there is not even the smallest thing in what is represented, which does not express somewhat spiritual and celestial, which is in the idea of the angelic society whence the representative flows down.

18. Representatives of things spiritual and celestial exist sometimes in a long series, continued for an hour or two, in such an order successively as is wonderful; there are societies with whom these representatives are effected, and it has been given me to be with them during several months; but these representations are such, that it would fill several pages to relate and describe only one in its order; they are very delightful, inasmuch as something new and unexpected continually succeeds, and this until what is represented is fully perfected; and when all things are perfected, it is allowed to contemplate them in one view, and then it is given to perceive at the same time what is signified by every particular: good spirits are thus also initiated into spiritual and celestial ideas. The representatives which exist before spirits, are of a variety incredible; yet they are similar for the most part to those things which exist on the earth, and in its three kingdoms.

19. That it may be still better known how the case is with representatives in another life, viz., with those things which appear in the world of spirits, let there be also here some examples. When the discourse with the angels is concerning the doctrinals of charity and faith, then sometimes in an inferior

sphere, where is a corresponding society of spirits, there appears the idea of a city or of cities, with palaces therein, exhibiting such skill in architecture as is astonishing, so that you would say that the very art itself was there and thence, besides houses of various appearances; and what is wonderful, in all and single of these things, there is not the smallest point, or the most minute visible particle, which does not represent somewhat of the angelic idea and discourse: hence it may appear what innumerable things are contained therein: and also what is signified by the cities seen by the prophets in the Word, as likewise what by the holy city or New Jerusalem; and what by the cities in the prophetic Word, viz., the doctrinals of charity and faith, n. 402, 2449.

20. When the angels are in discourse concerning the intellectual, then in the world of spirits, beneath the angels, or in the societies which correspond, there appear horses, and these of a size, form, color, attitude, agreeable to the ideas which the angels have concerning the intellectual, being adorned also with various trappings. There is also a place at some depth a little to the right, which is called the abode of the intelligent, where horses continually appear, and this by reason that they are in thought about the intellectual, and when the angels, whose discourse is about the intellectual, flow into their thoughts, there is a representation of horses: hence it may appear what was signified by the horses seen by the prophets, and also by the horses mentioned in the Word, viz., things intellectual.

21. When the angels are in affections, and at the same time in discourse concerning them, then in an inferior sphere with spirits such things fall into representative species of animals; when the discourse is concerning good affections, there are exhibited beautiful, tame, and useful animals, such as were used in sacrifice in the representative divine worship in the Jewish church, as lambs, sheep, kids, she-goats, rams, he-goats, calves, heifers, oxen; and then whatsoever appears at any time upon the animal, represents some effigy of their thought, which it is given to the upright and well-disposed spirits to perceive; hence it may appear what was signified by animals in the rites of the Jewish church, and what by the same when mentioned in the Word, viz., affections. But the discourse of the angels concerning evil affections is represented by beasts that are unclean, fierce and useless, as by tigers, bears, wolves, scorpions, serpents, mice and the like, as such affections are also signified by the same beasts in the Word.

22. When the angels are in discourse concerning knowledges, and concerning ideas, and concerning influx, then there appear in the world of spirits as it were birds formed according to the subject of their discourse; thence it is that birds in the Word signify things rational, or those things which are of thought. There were on a time presented to my view birds, one dark and deformed, but two noble and beautiful, and when I saw them, lo! there instantly fell upon me some spirits with such violence, as to excite a tremor in my nerves and bones; I imagined that, now as several times before, evil spirits were assaulting me, with intent to destroy me, but this was not the case; the tremor ceasing, and the emotion of the spirits who fell upon me, I discoursed with them, asking what was the matter? They said, that they had fallen down from a certain angelic society in which the discourse was concerning thoughts and influx, and that they were in the opinion, that things relating to thought

flow in from without, viz., through the external senses, according to appearance; whereas the heavenly society, in which they were, was in the opinion that they flow in from within; and inasmuch as they were in the false, therefore they fell down thence, not that they were cast down, for the angels cast no one down from them, but because they were in falsity, they fell down thence of themselves, and that this was the cause. Hence it was given to know, that discourse in heaven concerning thoughts and influx is represented by birds, and of those who are in the false by dark and deformed birds, but of those who are in the truth, by birds noble and beautiful; I was at the same time instructed, that all things of thought flow in from within, but not from without, although it appears so; and it was told me, that it is contrary to order that the posterior should flow in to the prior, or the more gross into the purer, thus that the body should flow into the soul.

23. When the angels hold discourse concerning those things which are of intelligence and wisdom, and concerning perceptions and knowledges, then the influx thence into corresponding societies of spirits, falls into representations of such things as are in the vegetable kingdom, as into representations of paradises, of vineyards, of forests, of meadows with flowers, and into other beauties, which exceed all human imagination: hence it is, that those things which are of wisdom and intelligence, are described in the Word by paradises, vineyards, forests, meadows, and that where these things are named, such things are signified.

24. The discourses of the angels are sometimes represented by clouds, and by their forms, colors, motions and translations; affirmatives of truth by bright and ascending clouds, negatives by dark and descending clouds; affirmatives of the false by dusky and black clouds; consent and dissent by various consociations and dissociations of clouds, and these as in a sky color, such as is that of the heavens in the night.

25. Moreover, loves and their affections are represented by flames, and this with inexpressible variation; but truths are represented by lights, and by innumerable modifications of light; hence it may be evident whence it is, that by flames in the Word are signified the goods which are of love, and by lights the truths which are of faith.

26. There are two lights whereby man is illuminated, the light of the world and the light of heaven; the light of the world is from the sun; the light of heaven is from the Lord; the light of the world is for the natural or external man, thus for those things which are in that; such things, although they do not appear to be of that light, nevertheless are, for nothing can be comprehended by the natural man, except by such things as exist and appear in the solar world, and thus except they have somewhat of form from the light and shade therein; all ideas of time and ideas of space, which are of so much account in the natural man, that it cannot think without them, are also of the light of the world: but the light of heaven is for the spiritual or internal man; the interior mind of man, where are his intellectual ideas which are called immaterial, is in this light; man is ignorant of this, although he calls his intellect sight, and ascribes light to it; the reason is, because so long as he is in worldly and corporeal things, he has only a perception of such things as are of the light of the world, but not of such things as are of the light of heaven; the

light of heaven is from the Lord alone, and the universal heaven is in that light. This light, viz., of heaven, is immensely more perfect than the light of the world; the things which in the light of the world make one ray, in the light of heaven make myriads; in the light of heaven is intelligence and wisdom; this is the light which flows into the light of the world which is in the external or natural man, and causes him to perceive sensually the objects of things; unless this light flowed in, man could not have any perception, for the things which are of the light of the world derive hence their life. Between those lights, or between those things which are in the light of heaven and in the light of the world, there is given a correspondence, when the external or natural man makes one with the internal or spiritual man, that is, when the former is subservient to the latter; and the things which then exist in the light of the world, are representative of such things as exist in the light of heaven.

27. It is surprising that man does not as yet know, that his intellectual mind is in a certain light, which is altogether different from the light of the world; but such is the constitution of things, that to those who are in the light of the world, the light of heaven is as it were darkness, and to those who are in the light of heaven, the light of the world is as it were darkness; this arises principally from the loves, which are the heats of light; they who are in the loves of self and of the world, thus in the heat only of the light of the world, are only affected with evils and falses, and these are the things which extinguish truths, which are of the light of heaven; but they who are in love to the Lord and in love towards the neighbor, thus in spiritual heat, which is of the light of heaven, are affected with goods and truths, which extinguish falses, but still with these persons there is given a correspondence. Spirits, who are only in those things which are of the light of the world, and thence in falses derived from evils, have indeed light from heaven in another life, but such a light as that of an *ignis fatuus*, or as what issues from a lighted coal or firebrand, but this light is immediately extinguished on the approach of the light of heaven, and becomes thick darkness; they who are in that light are in phantasies, and the things which they see in phantasies they believe to be truths, nor are any other things truths to them; their phantasies are also bound close to filthy and obscene objects, with which they are particularly delighted, thus they think like persons insane and delirious; in regard to falses, they do not reason whether it be so or not, but they affirm instantly, whereas in regard to goods and truths they have continual reasoning, which terminates in the negative: for truths and goods, which are from the light of heaven, flow into the interior mind, which with them is closed, wherefore the light flows in around and out of that mind, and becomes such that it is modified only by falses appearing to them as truths; truths and goods cannot be acknowledged, but with those whose interior mind is open, into which light from the Lord may flow in, and so far as that mind is open, so far truths and goods are acknowledged; that mind is open only with those who are in innocence, in love to the Lord, and in charity towards their neighbor; but not with those who are in the truths of faith, unless at the same time in the good of life.

28. Hence then it may appear what correspondence is, and whence it is, also what representation is, and whence; viz., that correspondence is between those things which are of the light of heaven, and of the light of the world,

that is, between those things which are of the internal or spiritual man, and those which are of the external or natural man ; and that representation is whatever exists in the things which are of the light of the world, that is, whatever exists in the external or natural man, respectively to those things which are of the light of heaven, that is, which are from the internal or spiritual man.

29. Among the eminent faculties which man possesses in himself, although he is ignorant of it, and which he carries with him into another life, when he passes thither after his liberation from the body, is, that he perceives what is signified by the representatives which appear in another life, also that he is able by the sense of his mind to express fully in a moment of time, what he could during hours in the body, and this by ideas from those things which are of the light of heaven, assisted and made as it were winged by suitable appearances representative of the subject of discourse, which are such as cannot be described : and whereas man after death comes into those faculties, and has no need to be instructed respecting them in another life, it may hence appear that he is in them, that is, that they are in him, during his life in the body, although he does not know it. The reason of this is, because there is a continual influx with man through heaven from the Lord ; this influx is of things spiritual and celestial, which fall into his natural things, and are there exhibited representatively. In heaven with the angels, nothing else is thought of, but concerning things celestial and spiritual, pertaining to the Lord's kingdom ; but in the world with man, scarce anything is thought of but concerning things corporeal and natural, which pertain to the kingdom and to the necessities of life in which he is ; and whereas the spiritual and celestial things of heaven which flow in, are exhibited representatively with man in his natural things, therefore they remain ingrafted, and man is in them when he puts off things corporeal, and leaves worldly things.—*A. C.*, 3213-3226.

Several important points are touched upon in the preceding article, which will be hereafter more fully explained ; as that heaven is arranged in correspondence with the Human Form, constituting the Grand Man—the Lord is an infinite Man—that angels are distinguished from spirits—and that man's physical life depends upon a constant connection with the spiritual world.

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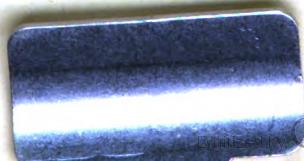
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New York, Oct. 20, 1845



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